

ARTICLES AGREED ON

IN THE
NATIONALL SYNODE
of the Reformed Churches of

FRANCE,

K France - Ref. Chm.

Held at Charenton neere Paris, in the Moneth
of September, 1623.

Which the same ordaineth to be inuiolably kept
in all the CHVRCHES and VNIVERSI-
TIES of that REALME.



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1623. X

ARTICLES
OF AGREEMENT

between
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and



1800



CHAP. I.

Of Predestination, Election, and Reprobation.

The I. Article.



Orasmuch as all men sinned in *Adams*, and made themselves culpable of Malediction and euerlasting death: God had done no wrong to any man, though he should haue left all mankinde in Sinne and Malediction, and condemned them for the said Sinne, according to the wordes of the Apostle, Rom. 3. 19. 22. *The whole world is culpable before God: All haue sinned, and are wholly destitute of the glory of God.* And Rom. 6. 23. *The wages of Sinne is death.*

II.

But herein is the loue of God manifested, that hee hath sent his onely Sonne into the world, to the end that whoso-
euer beleeueth in him, should not perish but haue euerlasting
life. 1. Iohn 4. 9. and Iohn 3. 16.

III.

Now to bring men to Faith, God graciously sendeth
foorth messengers of these glad tidings to whom he will, and
when hee will: by whose ministrie men are called to Repen-

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tance,

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tance, and Faith in Iesus Christ crucified: *For how shall they beleene in him, of whom they haue not heard? and how shall they heare without a Preacher? and how shall they Preach, except they be sent?* Rom. 10. 14. 15.

IIII.

They which beleene not this Gospel, the wrath of God abides on them: but they which receiue it, and embrace the Sauour Iesus with a true and liuely Faith, are deliuered by him from the wrath of God, and from perdition, and are made partakers of life euerlasting.

V.

The cause and blame of this incredulitie, as likewise of all other sinnes, is not any wise in God, but in man: bnt Faith in Iesus Christ and saluation thereby, is the free gift of God, as it is written. Ephes. 2. 8. *You are saved by Grace through Faith, and that not of your selues, it is the gift of God.* Againe, Phil. 1. 29. *It hath bene freely giuen vnto you, to beleene in Christ.*

VI.

And whereas God in his appointed time giues Faith to some and giues it not vnto others, that proceedes from his eternall Decree. *For vnto God are his wayes known from euerlasting.* Acts 15. 18. *And hee doth all things according to the counsell of his owne will.* Ephes. 1. 11. According to which Decree, he softeneth by Grace the hearts of the Elect, how hard soeuer they be; and bowes them to beleene: but in iust iudgement leaues them which are not Elect in their malice and hardnesse. And herein especially is discovered the profound, mercifull, and alike iust distinction betwixt men that were equally lost: er the Decree of Election and Reprobation reueiled in the word of God; which as the puerse, impure, and presumptuous wrest vnto their owne perdition; so it yeeldeth vnspeakeable comfort to holy and religious soules.

Election

VII.

Election is the vnchangeable purpose of God, whereby according to the most free good pleasure of his will, amongst all mankinde fallen by its owne fault from its first integritie into sinne and perdition, hee hath of meere grace choien in Christ Iesus to saluation before the beginning of the world, a certaine number of men, not better, nor more worthy then others, but such as together with them lay weltring in one and the selfe same miserie. The which Iesus Christ, God hath also from all eternitie made the Mediatour and head of all the Elect, and the ground as it were and foundation of their saluation: And accordingly hath decreed to giue them to Christ for to saue them; and to call them, and draw them effectually by his word and spirit, to the communion of him: or, hath decreed to giue them true faith in him, to iustifie, to sanctifie, and hauing mightily kept them in the communion of his Sonne, finally to glorifie them for the demonstration of his mercy, and for the praise of the riches of the glory of his grace, as it is written, Ephes. 1. 4. 5. *God hath chosen vs in Christ before the foundation of the world, to the end we should be holy and vblameable before him in lone, hauing Predestinated vs, for to adopt vs to himselfe by Iesus Christ according to the good pleasure of his will, to the praise of the glory of his grace, by which he hath made vs acceptable in his welbeloued.* And Rom. 8. 29. *Whom he hath Predestinated, those he hath also called, and whom he hath called, those he hath also iustified, and whom he hath iustified, those he hath also glorified.*

VIII.

This Election is not of diuers sorts, but one onely and the same of all that shall be saued in the old and new Testament: forasmuch as the Scripture mentioneth but one good pleasure, purpose, and counsell of the will of God, whereby hee hath Elected vs from all Eternitie, as vnto Grace, so vnto Glorie; as to Saluation, so to the way of Saluation, which he hath prepared to the intent we should walke in it.

IX.

Neither was this Election made in respect of Faith fore-scene, or the obedience of Faith, holinesse, or any other good qualitie or disposition, as a cause or condition required beforehand in the man that should bee Elected: but rather it was, to giue Faith, and the obedience of Faith, holinesse, &c. And therefore Election is the fountaine of all sauing good, whence flow Faith, holinesse, and the rest of sauing graces, in a word, life euerlasting it selfe, as the fruites and effects thereof, according to the words of the Apostle, Ephesians 1. 4. *He hath chosen vs, (not because we were, but) to the end we should be holy and unblameable before him in love.*

X.

The cause of this free Election is onely the good pleasure of God, which consisteth not in this, that he hath chosen for the condition of saluation certaine qualities or actions of men, among all those which are possible: but in this, that hee hath taken to himselfe for a peculiar heritage some certaine persons out of the common multitude of sinners, as it is written, Rom. 9. 11. 12. 13. *Before the children were yet borne, and ere they had done either good or euill, &c. it was said vnto her (to weete Rebecca:) The elder shall serue the younger, as it is written: I haue loued Iacob, and hated Esau.* And Actes 13. 48. *All they which were ordained to eternall life, beleened.*

XI.

And as God himselfe is most wise, vchangeable, knowing all things, and almightie: so the Election which hee hath once made, cannot be either interrupted, or changed, or reuoked, or annulled; nor the Elect either reiected, or their number diminished.

XII.

The Elect are in their due times ascertained of this their eternall and vchangeable election to saluation, albeit by degrees, and in a different measure; and that not by any curious sounding of the secrets and depths of God, but by obseruing

in themselves with a spirituall ioy, and an holy kinde of gladnesse, the infallible fruits of Election, pointed out in the word of God: Such as are, a true Faith in Iesus Christ, a filiall feare of God, sorrow according to God, hunger and thirst after righteousnesse, &c.

XIII.

From the assurance and inward apprehension of this Election, the children of God take occasion daily more and more to humble themselves before God, to adore the bottomlesse depth of his mercies, to purifie themselves, and also most ardently to loue him on their parts, who so exceedingly first loued them: So far are they from waxing more idle, or carnally negligent and carelesse of keeping Gods Commandements, through this doctrine of Election and the meditation thereof; which indeed by the iust iudgement of God commeth vsually to passe in those, who either rashly presuming on, or idly and wantonly prating of the Grace of Election, will not walke in the wayes of the Elect.

XIII.

Now as this doctrine of Diuine Election, according to the most wise counsell of God, hath beene preached by the Prophets, Iesus Christ himselfe, and the Apostles, as well vnder the old, as vnder the new Testament, and afterwards recorded in the holy Scriptures: So ought it also euen at this day be proposed in the Church of God, (whereunto it was specially appointed) with the spirit of discretion, religiously and holily, in time and place, omitting all curious search of the wayes of the Lord: All onely to the glory of Gods holy Name, and the liuely consolation of his people.

XV.

Moreouer the holy Scripture doth further set forth and recommend this eternall and free grace of our Election, when besides, it witnesseth, how that all men are not chosen, but that there are some Non-Elect; or such as in the eternall Election of God were passed ouer and left out, to wette, they, whom God according to his most free, most iust, vnblyasmeable, and vchangeable good pleasure decreed to leaue

in the common misery, whereinto, through their owne fault; they had plunged themselves, and not to giue them saving grace, nor the grace of Conuersion; but hauing abandoned them in their owne wayes, and through iust iudgement, finally to condemne and punish them eternally, not onely because of their infidelitie, but also for all their other sinnes, to the manifestation of his owne iustice. And this, loe, is the Decree of Reprobation, which makes not in any wise God the authour of Sinne (the bare thought whereof were blasphemie) but shewes him to be a dreadfull, vnblameable, and iust Iudge, and auenger of sinne.

XVI.

Those, which as yet feele not in themselves effectually a liuely Faith in Iesus Christ, or an assured confidence of heart, peace of conscience, an earnest care of filiall obedience, and a glorying in God through Iesus Christ, and yet notwithstanding vse the meanes whereby God hath promised to effect these things in vs: They (I say) ought not to be dishartened when they heare of Reprobation, nor to range themselves among the Reprobate; but rather they ought to goe forward carefully in the vse of these meanes, and seruently desire and long after the houre of more abundant grace, and expect it with all reuerence and humilitie. Muchlesse ought such be terrified with the doctrine of Reprobation, who though they desire to turne seriously to God, and to please him onely, and to be deliuered from this body of death, yet for all that, cannot as yet make such progresse in the way of godlinesse and faith, as they faine would: Seeing God who is mercifull hath promised that he will not quench the smoaking flaxe, nor bruiſe the broken reed. But worthily and of good reason may this doctrine be terrible to those, who casting God and the Sauour Iesus Christ behind their backs, haue wholly enthralled themselves to the cares of this world, and the lusts of the flesh; as long as they so continue, and turne not vnto God.

XVII.

In regarde wee are to iudge of Gods will by his word,
which

which testifieth that the children of the faithfull are holy, not verily by nature, but by the benefit of the covenant of grace, wherein they are comprised with their father and mother: Those Parents which feare God, ought not to doubt of the Election and saluation of their children, whom God calles out of this life in their infancie.

XVIII.

If any one murmure against this Grace of free Election, and against the seueritie of iust Reprobation, we oppose him with the words of the Apostle, Rom. 9. 20. *O man! who art thou, that contestest with God? and with those of our Sauour, Matth. 20. 15. Is it not lawfull for mee to doe what I will with mine owne goods?* But for our selues, who religiously adore these mysteries, we cry out with the Apostle, Rom. 11. 33. 34. 35. 36. *O the depth of the riches, and of the wisdom, and of the knowledge of God! how his iudgements are incomprehensible, and his wayes impossible to be found? For who is he, that hath knowne the thought of the Lord, or who hath bene his counsellor? or who hath first giuen vnto him, and it shall be repayed him againe? For of him, and by him, and for him are all things. To him be glorie for euermore, Amen.*

A reiection of Errours.

The true doctrine of Election and Reprobation being expounded, the Synode reiecteth the errors of those.

I.

WHo teach, that the will of God to save those that will beleene and perseuere in Faith, and in the obedience of Faith, is the whole and entire Decree of Election to Saluation, and that there is nothing else reuealed in the word of God touching this Decree. For these men deceiue the simple, and manifestly contradict the holy Scripture:

B

which

which testifie, not onely that God will saue those which will beleeue; but also that from all Eternitie hee hath chosen certaine persons, to giue to them in his appointed time, rather then to others, Faith in Iesus Christ, and perseuerance, as it is written, Iohn 17.6. *I haue manifested thy Name to the men which thou hast given me.* Again, Actes 13. 48. *All they that were ordained to life Everlasting, beleeued.* And Ephesians 1. 4. *Hee hath chosen vs before the foundation of the world, to the end we should be holy.*

II.

“ Who teach, that the Election of God to Eternall life is of diuers sorts, the one generall and indefinite, the other particular and definite. And this latter againe either Incomplete, Revocable, not Peremptorie, but conditionall; or compleate, irrevocable, Peremptorie, and absolute. Also that Election to faith is one, and Election to Salvation another; so as there may be an Election to iustifying Faith without a peremptorie Election to Salvation. For this is nothing else but an inuention of mans braine, forg’d without the Scriptures, which corrupts the doctrine of Election, and breakes asunder the golden chaine of our Salvation, Ro.8.29. *Whō God hath predestinated, those he hath also called; and whom he hath called, those he hath also iustified; & whom he hath iustified, those he hath also glorified.*

III.

“ Who teach, that the good pleasure and purpose of God, whereof the Scriptures make mention in the doctrine of Election, consisteth not in this, that God hath chosen certaine persons, rather then others; but in this, that of all possible conditions (among which also are the workes of the Law) or out of the number of all things, God hath chosen the acte of Faith, though meane in it selfe, and the imperfect obedience of Faith, for the condition of Salvation, and that of Grace he would vouchsafe to accept it for perfect obedience, and iudge it worthy to bee rewarded with euerlasting life. For by this dangerous errour the good pleasure of God, and the merite of Iesus Christ is enervated, and men are turned through vnprofitable questions from the truth of free Iustification, and from the simplicity

placitie of the Scriptures: And that sentence of the Apostle accused of falsehood, 2.Tim.1.9. *God hath called us by an holy calling, not according to workes, but according to his owne purpose, and grace, which was given to us in Iesus Christ before all times.*

IIII.

Who teach, *That in Election to Faith, this condition is formerly required, that a man use well the light of Nature, and be a good or honest man, humble, and disposed to eternall life; as if Election did after a sort depend on these things.* For this sa-
uours of Pelagius his opinion, and too too openly taxes the Apostle of falsehood, when he saith, Ephes. 2.3.4.5.6.7.8.9. *We all heretofore lived in the lusts of the flesh, fulfilling the desires of the flesh, and of our owne thoughts, and were by nature children of wrath, as well as others. But God who is rich in mercie, through his great loue, wherewith hee loved us even at the time, when we were dead in our trespasses, hath quickened us together with Christ, by the Grace of whom ye are saved; and hath raised us up together, and hath made us sit together in heavenly places in Iesus Christ, to the end he might shew in the ages to come the abundantly excellent riches of his Grace, by his kindnes towards us in Iesus Christ. For yee are saved through Grace by Faith, and that not of your selues, it is the gift of God. Not by workes, to the intent none should glorifie himselfe.*

V.

Who teach, *That the Incomplete and not peremptorie Election of particular persons to Salvation, supposeth a foresight of Faith, Conversion, Holinesse, and Godlinesse, begun, or continued for a time; but that the complete and peremptorie Election supposeth a fore-sight of the finall perserverance of Faith, Conversion, Holinesse, and Godlinesse.* And that herein lyeth that free and Euangelicall dignitie, in respect whereof, he which is Elect is more worthy then he which is not Elect: And by consequent, that Faith and the obedience of Faith, Holinesse, Godlinesse, and perserverance, are not fruits or effects of an unchangeable election to glory; but conditions and causes, without which no Election can be made; the which conditions or causes are formerly required and foreseene, as if they were already fulfilled in

“them that are to be compleatly *Elected*. Which doctrine vtterly crosseth the whole Scripture, which in diuers places beatech both into our eares and hearts such and the like sentences Rom.9.12. *Election is not by workes, but by him which calleth.* Actes 12.48. *All they which were ordained to eternall life, beliened.* Ephes. 1.4. *He hath Elected vs in himselfe, to the end, we should be holy.* Iohn 15. 16. *You haue not chosen me, but I haue chosen you.* Rom. 11.6. *If it be by grace, then is it no more by workes.* 1.Iohn 4.10. *Herein is loue, not that we loued God, but that hee loued vs, and hath sent his Sonne.*

VI.

“Who teach, That euery *Election to Salvation is not v*-
 “*changeable, but that some Elect notwithstanding what* ~~saue~~ *er*
 “*decree of God, may and doe perish eu*-*erlastingly.* By which
 grosse errour, they make God mutable, and ouerthrow the
 consolation of the faithfull, touching the stedfastnesse of
 their Election, and contradict the holy Scriptures, which
 teach, Mat. 24.24. *That the Elect cannot be seduced.* Ioh 6.
 29. *That Christi looseth not those, that are giuen vnto him of*
his Father. Rom.8.29. *That those whom God hath ‘Predesti-*
nated, called, iustified, those he doth also glorifie.

VII.

“Who teach, That during this life, there is no fruit, nor
 “*sense, nor certaintie of an v*-*changeable Election to glorie;*
 “*except it be such, as may be grounded on a condition mutable*
 “*and contingent.* For besides that it is an absurditie to call
 that a certaintie which is vncertaine, it is also repugnant to
 the experience of the Saints, who reioyce with the Apostle,
 at the sense and feeling of their Election, while they celebrate
 this blessing of God; who with the Disciples *Reioyce* (accor-
 ding to Iesus Christ his admonition) *that their names are*
written in heauen, Luk. 10. 20. Briefly who oppose the
 sense of their Election to the fierie darts of the diuels temp-
 tations, demanding, *who shall bring in any accusation against*
the Elect of God? Rom.8. 32.

VIII.

II.

VIII.

Who teach, *That God did not of his owne meere and iust will, decree to leaue any one in the fall of Adam, and the common estate of sinne and condemnation, or to passe by them in the communication of grace necessary to faith and conuersion. For this remains firme, Rom. 9. 18. Hee hath mercy, on whom he will haue mercy, and hardeneth whom he will. Againe, Mat. 13. 11. To you it is giuen to know the secrets of the kingdome of heauen: but to them it is not giuen. Againe, Mat. 11. 25. 26. I thanke thee O Father, Lord of heauen and earth, that thou hast hid these things from the wise and understanding, and hast reueiled them to little children: It is so O Father, forasmuch as such was thy good pleasure.*

IX.

Who teach, *That the cause wherefore God sends the Gospel to one Nation rather then to another, is not onely and meereley the good pleasure of God: but because one Nation is better and more worthy then another, vnto which the Gospel is not communicated. For Moses gainesayeth it, speaking thus to the people of Israel: Deut. 10. 14. 15. Behold the heauens, and the heauen of heauens belong vnto the Lord thy God: the earth also and all that is in it: But the Lord hath taken pleasure in thy fathers onely, for to loue them; and hath chosen their posteritie after them, so vnto you, from among all people, as appeareth this day. And Iesus Christ, Mat. 11. 21. Woe vnto thee Cozazin, vnto thee Bethsaida: For if in Tyre and Sidon those mightie workes had beene done, which haue beene done in the midst of you, they had long since repented in sackcloth and asbes.*

CHAP. II.

Of the death of Iesus Christ, and mans Redemption thereby.

The I. Article.

GOD is not onely most mercifull, but also most iust. And this iustice requireth (according as he hath revealed himselfe in his word) that our sinnes committed against his infinite Maieftie should be punished, not onely with temporall, but also with eternall paines, both in body & soule; the which paines we cannot escape, vnlesse there be satisfaction made to the iustice of God.

II.

Now because it was not in our power to make satisfaction of our selues, nor to deliuer our selues from the wrath of God: God through his vnmeasurable mercy gaue vs his onely Sonne for a pledge; who was made Sinne, and a Curse vpon the Crosse, for vs, or in our steede; that so he might satisfie for vs.

III.

This death of the Sonne of God, is the only and most perfect sacrifice and satisfaction for sinnes, of an infinite price & value; which abundantly sufficeth to expiate the sinnes of the whole world.

IV.

And this death is therefore of so great worth and value, both because the person that suffered it, is not onely true man, and perfectly holy, but also the only Sonne of God, of the same eternall and infinite essence with the Father and the Holy Ghost; such as our Saviour ought to be: And secondly, because his death was ioyned with the sense and feeling of the wrath and curse of God, which we by our sinnes had deserved.

V.

Furthermore the promise of the Gospel is, that whosoever belieueth in Iesus Christ crucified, should not perish, but haue everlasting life : which promise ought to be propounded and declared indifferently to all Nations and persons, vnto whom God according to his good pleasure sends the Gospel ; and that with commandement of Repentance and Faith.

VI.

And whereas many that are called by the Gospel, repent not, neither belecue in Iesus Christ, but perish in Infidelitie; This comes not to passe through any defect or insufficiencie of the sacrifice of Iesus Christ offered vpon the Crosse, but through their owne fault.

VII.

But for as much as some there are, who truely belecue, and are delivered and saved from sinne and perdition by the death of Iesus Christ, this benefit proceedes from the meere Grace of God; which he oweth not to any, and which was given them from all eternitie in Iesus Christ.

VIII.

For such was the most free counsell, and most favourable will and Intention of God the Father, that the wholesome & quickning efficacie of the most precious death of his Sonne should be extended to all the Elect, for to giue them alone Iustifying faith, and thereby to bring them infallibly to Salvation : That is, it was Gods will, that Iesus Christ by the blood of the Crosse, whereby he confirmed the new Covenant, should redeeme effectually all those, and no other, from among every people, nation, and language; who from all eternitie were elected to Salvation, and were given vnto him of his Father; that he should giue them Faith, which, as all other gifts also of the Holy Ghost, he purchased for them by his death : that hee should purge them by his blood from all finnes, Originall, and Actuell, committed either before or after Faith receiued : that hee should keepe them faithfully to the

the ende; and finally that he should make them appeare before him glorious without spot or blemish.

IX.

This counsell proceeding from the eternall loue of God towards the Elect, hath mightily bene accomplished ever since the beginning of the world to this present time, the gates of Hell having opposed it all in vaine; and shall be accomplished also in the times to come: yea in such sort, as the Elect in their due time shalbe gathered into one, and there shall bee still a Church of beleevers: founded on the bloud of Iesus Christ; the which shal constantly loue this her Saviour, who as a Bridegroom for his Spouse, laid downe his life on the Crosse for her; the which also shall persevere in serving him, and shall celebrate and magnifie him both here and euer hereafter.

A Reiection of Errours.

The true doctrine being Expounded, the Synod rejecteth the errours of those,

I.

“ **V**Ho teach, that God the Father destined his Sonne to the death of the Crosse, without any certaine and definite purpose to saue any one by name; so as the necessity, profite, and dignitie or worth of the Impetration made by the death of Iesus Christ might bee safe, and persit in all parts, compleat, full, and entire, albeit the redemption thereby obtained, had never been actually applyed to any one particular. For this doctrine is iniurious to the wisdom of God the Father, and to the merit of Iesus Christ, and contrary to the Scripture. For see what our Sauour saith, Ioh. 10. 15. 27. *I lay downe my life for my sheepe, and I know them.* And the Prophet Esay saith of the Saviour, Esay 53. 10. *After that he shall haue laid downe his life*

life for an oblation for sinne, he shall see this of (his) posteritie, he shall prolong his daies, and the good pleasure of the Lord shall prosper in his hand: Brieflie, it cleane overthrowes also that Article of our Creede, whereby we beleue the Church.

II.

Who teach, that the scope or end of Iesus Christ his death, was not effectualle to ratifie the new covenant of grace by his blood, but onely to purchase to his father a naked right, whereby he might againe contract with men some covenant, whatsoever it should be, whether of grace, or of works. Which is repugnant to the Scripture, which teacheth, Heb. 7. 22. That Iesus Christ was made the pledge & mediator of a more excellent, to wit, the new Testament. Againe Heb. 9. 15. 17. A testament is then onely of force when the parties are dead.

III.

Who teach, that Iesus Christ by his satisfaction, hath not assuredly merited for any one Saluation it selfe, and faith, whereby that satisfaction of Iesus Christ might be applied effectually to saluation: but that he hath only purchased to the Father a power, or plenary will to treat anew with men, and to prescribe them new conditions, such as he would, the fulfilling whereof was to depend on mans free-will, and therefore that it might haue come to passe, that either all men, or none at all should fulfill them. For these thinke too basely of the death of Iesus Christ, not at all acknowledging the principall fruit or benefite purchased thereby, and fetch from hell againe the errour of Pelagius.

IIII.

Who teach, that this new covenant of Grace, which God the Father hath contracted with men by the interuentio of the death of Iesus Christ, consisteth not in this, that we are iustified before God, and saved by faith, in as much as it apprehendeth the merite of Iesus Christ: but in this, that the exaction of the perfect obedience of the Law, being abolished, God accounteth faith it selfe, and the imperfect obedience of faith, for a perfect obedience of the law, and of meere grace esteemeth it worthy to be rewarded with eternal life. For these contradict the Scripture, Rom. 3. 23. 24.

Being iustificd freely by his grace, by the redemption which is in Iesus Christ, whom from all eternity God ordained for a propitiation by faith in his blood. And with prophane Socinus they bring in a new and strange iustification of man before God, contrary to the common consent and iudgment of the whole Church.

V.

“ Who teach, that all men are admitted into the state of reconciliation, & to the grace of the covenant, so as not any one is subjected to condemnation, or shall bee condemned for originall sinne, but that all are generally exempted from the guilt of the said sin. For this opinion is repugnant to the Scripture, which affirmeth, Ephes. 2. 3. that we are by nature children of wrath.

VI.

“ Who vse the distinction of Impetration, & Application, thereby to instill into the simple and ignorant, this opinion; that God for his part, would equally bestow upon all men the benefits purchased by the death of Iesus Christ. And whereas some rather than others, are made partakers of remission of finnes and life everlasting, that this difference dependeth on their owne freewill, applying it selfe to that grace which is offered indifferently; but that it dependeth not upon any singular gift of mercy that works effectually in them, rather then in others, for to apply themselves thereunto: For seeming to propose this Distinction in a good sense, they go about to drench the people with the pernicious poyson of Pelagianisme.

VII.

“ Who teach; that Iesus Christ neither could, neither ought, neither did die for them whom God loued before most tenderly, and had elected to eternall life; in as much as such had no need of the death of Iesus Christ. For they contradict the Apostle, who saith, Gal. 2. 20. Christ loued mee, and gaue himselfe for mee. Rom. 8. 33. Who shall bring in any accusation against the elect of God? It is God which iustificeth. Who shall condemne? It is Christ which is dead, (to weete) for them: also they contradict our Saviour, who saith; Ioh. 10. 15. I lay downe my life for my sheepe.

sheepe. Againe, Ioh. 15. 12. 13. This is my commandment, that yee loue one another, as I haue loued you. None hath greater loue then this, (to weet) when one layeth down his life for his friends.

CHAP. III.

Of the Corruption of man, his Conversion to God, and the manner thereof.

The first Article.

MAN in the beginning was created after the image of God, and adorned in his vnderstanding with the true and saving knowledge of his creatour, & of spirituall things, with righteousnesse in his heart and will, with puritie in all his affections; yea hee was perfectly and entirely holy: but turning himselfe from God, through the instigation of the Diuell, and by his owne free will, he deprived himselfe of these excellent gifts, and contrarywise insteede thereof, drew on himselfe, blindness, horrible darknesse, vanity, and perversitie of iudgement in his vnderstanding; malice, rebellion, & hardness in his heart and will, and therewithall, impuritie in all his affections.

II.

Now, such as man was after the fall, such children begate he, to wit, himselfe corrupted, children corrupted, corruption, by the iust iudgement of God, being derived from *Adam* vn-to all his posterity, excepting Iesus Christ alone, and that not by imitation (as heretofore the Pelagians would haue it) but by propagation of a corrupted nature.

III.

Whence it commeth to passe, that all men are conceived in Sinne, and borne children of wrath, vnprofitable to all saving good, enclined to euill, dead in sinne, and servants of sin. And without the Grace of the regenerating spirit, they neither will, nor can returne to God, nor correct their depraved nature,

ture, nor dispose themselves towards the amendment of it. ¶

IIII.

True it is, that after the fall there remained in man some light of nature, by means whereof hee still retaineth some knowledge of God, and of naturall things, hee discerneth betwixt honestie and dishonestie, and seemeth to haue a little regard and care of vertue and outward discipline. But so farre is it, that by this light of nature he can come to the saving knowledge of God, and convert himselfe to Him, that even in things naturall and civill he vseth it not aright, but rather, as little as it is, abuseth and defileth it diverse waies, & withholds it in vnrighteousnesse, and so becommeth inexcusable before God.

V.

Y Looke how it is with the light of Nature, just so it fareth with the Decalogue, which God gaue particularly to the Iewes. For it discovereth indeede the grievousnesse of sinne, and more and more convinceth man; but forasmuch as it affordeth no remedie, nor giveth any ability to get out of that miserie, & so being weak through the flesh, leaveth the transgressour in the Curse, it is impossible, that by it, man should obtaine saving grace.

VI.

Wherefore, what neither the Light of Nature, nor the Law could doe, that God effecteth by the power of the Holy Spirit, by means of the Word, or the ministerie of Reconciliation, that is, by the Gospell of the Messias, whereby it pleased God to saue belcevers as well vnder the Old, as the New Testament.

VII.

God manifested this secret of his Will to fewer persons vnder the Old Testament, but since vnder the New Testament the difference of Nations is taken away, he now manifesteth it vnto more. The reason of which dispensation wee ought not to attribute to the dignity or worth of one Nation above another, or because it maketh better vse of the Light of Nature, but to the good pleasure of God, which is most free, & to his vnderdeserved loue. And therefore they on whom
so

so great Grace hath beene shewed, aboue and contrarie to all desert, ought to recognize it in humility of heart with thanksgiving. And the rest, vnto whom this Grace hath not yet been shewed, they ought to adore with the Apostle the severity & iustice of Gods iudgments, but not curiously to sound them.

VIII.

Furthermore, as many as are called by the Gospell, are called in good earnest. For God shewes in good earnest and most truly (and sincerely) by his word what is pleasing vnto him, namely that they which are called should come vnto him: also he promiseth in good earnest, to all that come, and belieue in him, rest vnto their soules, and life everlasting.

IX.

And whereas many that are called by the ministrie of the Gospell, come not, nor are converted, the fault is not in the Gospell, nor in Iesus Christ offered by the Gospell, nor in God, who by the Gospell calleth them, and withall bestowes many gifts vpon them: but in those themselves which are called; whereof some through their owne carelesnesse receiue not the word of life; others receiue it indeede, but not within their hearts, and therefore after some light ioy of a temporall faith, they fall backe againe; others through the thornes of cares, & through the pleasures of this world choake the seede of the word, and bring forth no fruit, according as our Saviour teacheth in the parable of the seede. *Mat. 13.*

X.

But whereas others being called by the ministerie of the Gospell doe come, and are converted, that is not to be attributed vnto the man, as if *hee by his owne free will made himselfe differ from others, which are also furnished with like, or (at least) with sufficient grace, to beliene and bee converted;* (as the prowde heretic of *Pelagius* mainetaineth.) But vnto God; who as he hath elected his from all eternity in Christ, so hee calls them effectually in their due times, giues them faith and repentance, and having delivered them from the power of darknesse, transports them into the kingdome of

his Sonne, to the end that they should declare the vertues of him, who hath called them from darknesse to his marvellous light; and that they should glory, not in themselves, but in the Lord, as the Apostolique writings witnesse in divers & sundrie places.

XI.

Moreover, when God executeth this his good pleasure in the Elect, or, when he converts them, he doth not onely procure, that the Gospell be outwardly preached, neither only mightily enlightens their vnderstandings by the Holy Spirit, to make them vnderstande and discerne aright the things of the spirit of God: but by the efficacy of the same spirit of regeneration, he pierceth into the inmost parts of man, he opens the hart, that was shut, he softens the heart, that was hard, he circumciseth the foreskinne of the heart, sheds new qualities in the will, and causeth it, of dead, to become living; of evil, good; of not-willing, willing; of stubborne, obedient; hee workes in it, and strengthens it, to the end, that, as a good tree, it may bring forth good fruit.

XII.

This, lo, is that Regeneration so much spoken of in Scripture, that Renovation, that new Creation, that raising from the dead, & Vivification, which God worketh in vs without
 * *without a-
my cooperati-
on of ours.* vs. And it is not effected by the doctrine alone, beating on the eare, nor by morall perswasion, induced by perswasive reasons, nor by any such kinde of operation, whereby, after God hath done his part, it still remaines in the power of man to be regenerated, or not to be; to be, or not to be converted. No, it is an operation wholly supernaturall, most effectually, and withal most sweet, admirable, secret, and ineffable, which according to the Scripture (that was inspired by the Author of this operation) in respect of efficacie, is nothing inferiour to creation, or the resurrection from the dead: so as all they, in whose hearts God worketh after this admirable fashio, are certainly, infallibly, and effectually regenerated, & doe actually belieue. And then indeede the will being now renewed,

21.

is not only impelled and moved of God, but being moved of God, it worketh also it selfe: and therefore one may wel say, that, Man himselfe believeth and repenteth, by means of the Grace, which he hath received.

XIII.

The faithfull, during this life, cannot fully comprehend the maner of this operation: and yet in the meane time rest well contented, inasmuch as they know & feele, that by this Grace of God, they do from their hearts belieue and loue their Saviour.

XIII I.

So then, Faith is the gift of God, not because it is *offered* by God to mans free will: but because it is *in deede and in effect conferred, inspired, and infused* into man. Again, not because God giveth only *a power to beliene*, and then afterward expects, that mans Will consent therevnto or belieue indeede: but because he which worketh both to will, and to doe, yea which worketh all in all, effecteth in man both a will to belieue, and beliefe it selfe.

XV.

God oweth not this Grace to any. For what may He owe to him, that can giue nothing first, that it might be repaide him againe? yea what can He owe to him, that hath nothing of his owne but sinne, and leasing? Wherefore he that receiveth this Grace, ought, yea and doth also yeeld eternal thanks to God for it: he that receiveth it not, either he hath no regard of these spiritual things, and pleaseth himselfe in that which is his owne: or retchlesse as he is, boasteth in vane of having that which hee hath not. Now concerning those which outwardly make profession of the faith, and amende their liues, we must both iudge and speake the best, according to the example of the Apostle: for what is in their hearts is to vs unknowne. And for others which are not yet called, we are to pray vnto God, vwho calleth things that are not, as if they were: but in no hand may we swel vvith pride against them, as if we our selues had made our selues to differ.

XVI.

Now

Now, as by the fall, man ceased not to be man, endued with will and vnderstanding, and sinne that overspread all mankinde, abolished not the nature of mankinde, but depraived it only, and killed it spiritually: So this diuine Grace of Regeneration worketh not in men, as in logs, or stockes of trees, neither doth it take away the will and its properties, nor force or constraime it against its owne liking, but spiritually enliveneth, healeth, correcteth and boweth it, no lesse sweetly, then mightily, to the end that where formerly the rebellion & resistance of the flesh did wholly domineere, now the prompt and sincere obedience of the spirit may begin there to raigne; in which very point, the true and spiritual reestablishment & freedome of our will consisteth. And were it not that this admirable Worker of all good, did ply vs in maner aforesaid, there were no hope left vnto man, that he should raise himselfe out of the fall by free will, by which, when he stood vp-right, he threw himselfe headlong into perdition.

XVII.

Also, as the almighty operation of God, whereby he produceth and sustaineth this our naturall life, excludeth not, but rather requireth the vse of the meanes, by which God according to his infinite wisdom, and goodnesse, is pleased to display this his power: even so, the foresaid supernaturall operation of God, by which he regenerateth vs, excludeth not, nor any way overthroweth the vse of the Gospell, which the all wise God hath ordained, to be the seed of Regeneration, and the food of the soule. Wherefore as the Apostles, and Doctours, which followed them, did piously instruct the people concerning this Grace of God, to his glory, and to the abasing of all (humane) pride, and yet in the meane while neglected not to hold them still, by their holy admonitions of the Gospell, to the exercise of the word, Sacraments, and discipline: So, God foreseend, that they which teach and learne in the Church, should presume to tempt God, by separating those things, which He according to his good pleasure, would haue most straightly ioyned together. For Grace is conferred
by

by admonitions, and the more readily we doe our duety the more evident is the benefit of God working in vs, and then doth his businesse proceede most happily. To which God, all the glory both of the meanes, and of their fruit, and saving efficacie, is due for ever and ever. *Amen.*

A Reiection of Errours.

The true doctrine being expounded, the Synode rejecteth the Errours of those,

I.

VVHo teach, that it cannot be said properly, that original Sinne is of it selfe sufficient to condemne all mankind, or to merit both temporall and eternall punishment. For they contradiet the Apostle, who saith, Rom. 5. 12. By one man alone sinne entred into the world, and by sinne death: and so death came upon all men, inasmuch as all have sinned. And verse 16. The guilt is of one offence alone to condemnation. Again, Rom. 6. 23. The wages of sinne is death.

II.

Who teach, that spirituall gifts, or good habitudes and vertues (such as are, goodnesse, holynesse, righteousnesse,) could haue no place in mans will, when he was first created; & by consequent, that they could not be lost in the fall. For this directly thwarteth the description of the image of God, which the Apostle maketh, Ephes. 4. 24. Where he describes it by righteousnesse and holynesse, which vertues certainly haue their seats in the will.

III.

VVho teach, that spirituall gifts were not separated from the will of man in the spirituall death, since that in it selfe was never corrupted, but hindered only by darknes of the vnderstanding, and unrulinesse of the affections, which hinderances being removed, the will is able to make vse of its libertie, which to it is

“ *naturall; that is, it is of it selfe able either to will and choose, or*
 “ *not to will and choose any good proposed vnto it. This is new and*
 “ *erroneous, tending to nothing but to exalt the power of free*
 “ *will, contrary to the saying of the Prophet, Ieremy 17.9. The*
 “ *heart is wily, and desperately euill aboue all things. And that of*
 “ *the Apostle, Ephes. 2. 3. Among whom (children of Rebellion)*
 “ *we all conuersed once in the lusts of the flesh, fulfilling the desires*
 “ *of the flesh, and of our thoughts.*
 “ *In the French it is by mistake of the Printer, of the flesh, and of our thoughts.*
 “ *children of Religion.*

III.

“ *VVho teach, that a man not regenerate, is not totally & pro-*
 “ *perly in Sin, or destitute of all power concerning spirituall good;*
 “ *but that he can hunger and thirst after righteousness and life,*
 “ *and can offer vnto God the sacrifice of a contrite and broken spi-*
 “ *rit, such as may be acceptable vnto him. For these things con-*
 “ *trary the plaine testimonies of Scripture. Ephe. 2. 1. 5. We were*
 “ *dead in your trespasses and sinnes. And, Gen. 6. 4. & 8. 21. Every*
 “ *imagination of the thoughts of the heart of men is nothing else*
 “ *but euill at all times. Adde hereto, that to hunger and thirst af-*
 “ *ter life, and to be delivered from misery; & to offer vnto God*
 “ *the sacrifice of a broken spirit, is proper to the regenerate.*
 “ *Psal. 51. 19. And of those that are called happy. Mar. 5. 6.*

V.

“ *VVho teach, that a corrupt and naturall man may so well*
 “ *use common Grace (whereby they vnderstand the light of Na-*
 “ *ture or the gifts which remaine (in him) after the fall) that by the*
 “ *good vsage thereof, he may by degrees and little by little obtaine*
 “ *greater grace, to wit, Euangelicall and saving grace, yea & sal-*
 “ *uation it selfe: And that by this meanes, God for his part shew-*
 “ *eth him selfe ready to reueale Iesus Christ to all, forasmuch as he*
 “ *affordeth vnto all, sufficiently and efficaciously, the meanes neces-*
 “ *sary to the Revelation of Iesus Christ, and to faith and repen-*
 “ *tance. For that this is false, besides the experience of al times,*
 “ *the Scripture witnesseth: Psal. 147. 19. 20. He declareth his*
 “ *words to Iacob, and his statutes & ordinances to Israell, he hath*
 “ *not done so to all nations, and therefore they know not his ordi-*
 “ *namers. Act. 14. 16. In times past God suffered all nations to walke*

walke in their owne waies. Act. 16. 6. 7. It was forbidden them, (to wit, Paul and his companions) by the holy Ghost to preach the word in Asia; comming therefore to Mysia they assayed to goe into Bithynia, but the spirit (of Iesus) permitted them not.

V I.

VVho teach, that in the true conversion of a man, it cannot be, that God should poure into his will new qualities, habits, or gifts: Therefore the faith, by which we are first converted, and from which we are named faithfull, is not a qualitie or gift infused by God, but only a bare action of man; And that it cannot otherwise be called a gift, then in regard alone of the power which a man hath to attaine thereunto. For these things contradiet the holy Scriptures, which testifie, That God sheddes in our hearts new qualities of faith, obedience, and the feeling of his loue. Ier. 34. 33. I will put my law within them, and will write it in their heart. Es. 44. 3. I will poure forth waters upon him that is a thirst, and rivers upon the dry ground: I will poure forth my spirit upon thy posterity. Rom. 5. 5. The loue of God is shedd in our hearts by the holy spirit, which is giuen vnto vs. They are also repugnant to the perpetuall practise of the Church, that prayes on this manner: Ierem. 31. 18. Convert me O Lord, and I shall be converted.

V I I.

VVho teach, that the Grace whereby we are converted vnto God, is nothing else but a sweete perswasio; or (as others expound it) that the most noble maner of working in the conversion of a man, and the most agreeable to the nature of man, is that which is effected by perswasions: And that nothing hinders, but that the Grace which they tearme Moral (that is to say, which is wrought by perswasive reasons) may make a carnall man spiritual; yea that God makes the will to consent no otherwise, save only by this kind of perswasion: and that herein consisteth the whole efficacie of the diuine operation, whereby he su mounteth the operation of Satan, inasmuch as God promisetht eternall good, Satan onely temporall. For this is pure Pelagianisme, and contrary to all Scripture; the which beside this kinde of operation in the

conversion of a man, acknowledgeth another over & above, to wit, that of the Holy Spirit, much more effectually and divinely; as in the 36. chap. of Ezechiel, ver. 26. *I wil give you a new heart, and will give a new spirit in the midst of you: and will take away the heart of stone, and will give an heart of flesh, &c.*

VIII.

“ Who teach, that in the regeneration of a man, God imployeth
 “ not his almighty power in such sort, as that he mightily and in-
 “ fallibly bendeth the will to believe and to be converted, but that
 “ notwithstanding all the operations of Grace, which God useth to
 “ the conversion of man, man may resist God and the holy Spirit, e-
 “ ven then, when God purposeth and would regenerate him: & that
 “ oftentimes man resisteth in deed & effect, so as he utterly hinde-
 “ reth his owne regeneration: yea that it respecteth in his power to be,
 “ or not to be regenerated. For this is nothing else but to take
 away from God the efficacie of his Grace in our Conversion,
 and to subiect the action of God almighty to the wil of man;
 and that contrarie to the Apostles, who teach: Ephes. 1. 19.
*That wee believe according to the efficacie of the power of his
 might.* And 2. Thess. 1. 11. *That God fulfilleth in vs, al the good
 pleasure of his goodnes, and the worke of faith Mightily.* Again
 2. Pet. 1. 3. *That his Divine power hath given vs all whatsoever
 appertaineth to life and godlinesse.*

IX.

“ Who teach, that Grace and Freewill are causes, that worke
 “ each their severall part, and both concurre together in the first
 “ point of conversion: & that Grace as a cause hath no precedence
 “ in order before the efficacie or motion of the wil, idest, that God
 “ doth not effectually aide mans wil to be converted, before the wil
 of man moove and determinate it selfe. For the Ancient Church
 condemned this doctrine in the Pelagians long agoe, by the
 Apostle, Rom. 9. 16. *It is neither of him that willeth, nor of him
 that runneth, but of God who sheweth mercy,* and, 1. Cor. 4. 7.
*Who puts a difference betwixt thee and another? and what hast
 thou, that thou hast not reserved? Again, Phil. 2. 13. It is God,
 which produceth in vs with efficacie both to wil & to performe,
 according to his good pleasure.*

CHAP. IIII.

Of the perseverance of the Saints.

The first Article.

THose whome God according to his purpose and decree, calls to the communion of his Sonne our Lord Iesus Christ, and regenerates by his holy Spirit, he delivers from the dominion and thralldome of Sinne; but not altogether from the flesh, and body of Sinne, during this life.

II.

Whence it is, that we see dayly so many sins of Infirmitie, and that the best workes of the Saints haue their blemishes. Which continually furnishes them with matter, of humbling themselves before God, of having recourse to Iesus Christ crucified, of mortifying the flesh more and more by the Spirit of prayer, and by holy exercises of piety, of fighting after (and vehemently desiring) full perfection, vntill being disimpested of this body of sinne, they reigne in heaven with the Lambe of God.

III.

By reason of these reliques of sin dwelling in vs, and the temptation of Satan and the world, those which are converted, could not persist in this grace, if they were left to their owne strength: But God is faithfull, who mercifully confirms them in the grace, which he hath once given them, and mightily conferues them to the end.

IIII.

Now albeit this power of God fortifying and conseruing the truly faithfull in his Grace, be too great to be overcome of the flesh, yet they that are converted, are not alway so conducted and mooved by God, but that they may by their own fault turne aside in some particular actions from the conduct of Grace, & be seduced by the lusts of the flesh to obey them.

Wherefore it becometh, they watch alwaies and pray that they be not ledd into temptation; which if they do not, they not only may be carryed away of the flesh, the world, and of Sathan into sinnes, yea grievous and feareful sinnes, but some times they are so carryed away by the iust permission of God: As the dolefull fals of *David*, *Peter*, and other holy persons mentioned in the Scripture doe sufficiently prooue.

V.

Meane-while, by such sinnes they grievously offend God, make themselves guilty of death, grieue the holy Spirit, interrupt the course of the exercise of faith, most fearefully wound their consciences, loose for a while the sense of Grace, untill Gods fatherly visage shine vpon them a new, when by earnest repentance, they returne againe into the right way.

VI.

For God, who is rich in mercy, according to the vncchangeable purpose of Election, withdrawes not vtterly the Holie Spirit from those that are his, no, not in their grievous fals, nor suffers them to fall so farre, as to loose the grace of adoption, and the state of justification, or to commit the sin vnto death (or that against the Holy Ghost) and so being vtterly forsaken of him, to cast themselves headlong into everlasting perdition.

VII.

For in these fals God first conserues in them this his immortal seed whereby they are regenerated, that it be not lost, or wholly reiected. Then he renews them truly and effectually by his Word and Spirit, to the end, that they repent, and be grieved at heart and according to God, for their sins: that with a contrite and broken heart they desire and obaine remission in the blood of the Mediatour by faith, that they seele againe the grace of God reconcil'd vnto them: that they adore his mercies and faithfulness, that for the future, they more carefully worke out their salvation with feare and trembling.

VIII.

So then it is not by their merits, nor strength, but by the free

free mercy of God, that they doe not wholly loose faith and grace, nor continue and perish finally in their falls; which not only might easily come to passe, but would also doubtlesse in respect of themselves: but in respect of God, it cannot possibly be, forasmuch as his counsaile cannot change, nor his promise faile, nor the calling according to purpose be revoked, nor the merit, intercession and preservation of Iesus Christ be annulled, nor the seale of the holy spirit be made vaine, or abolished.

IX.

Touching this preservation of the Elect vnto salvation, & the perseverance of the truly faithfull in faith, the faithfull themselves may be, and are assured according to the measure of faith, whe. by they belieue for most certaine that they are and ever shall continue true & liuely members of the church, and that they haue the remission of all their sins, and life everlasting.

X.

And therefore this certainty growes not from any particular revelation over and aboue & beside the word, but proceeds from faith in Gods promises, which hee hath most abundantly revealed in his word for our consolation: & from the testimonie of the holy spirit who beares witnes with our spirit that we are the children of God, & heires. *Rom. 8. 16. 17.* Finally, from an earnest and holy study of a good conscience and of good workes. And if the elect of God were destitute in the present world of this solid consolation, that they shall obtaine the victorie, and of this infallible earnest of eternall glory; they were then of all men most miserable.

XI.

Meane while the scripture testifieth, that the faithfull during this life are to fight against diuers doubts of the flesh, and that then when they are afflicted with grievous temptations, they doe not alway feeble in themselves this full consolation of faith, and this certainty of perseverance: but God the father of all consolation suffers the not to be tempted beyond their strength,

strength, but with the temptation, giveth such an issue that they are able to abide it. *1. Cor. 10. 13.* And by the holy spirit doth againe awaken in them the certainty of perseverance.

XII.

Now so farre is it, that this certainty of perseverance should make the truly faithfull proud, and plunge them into carnall securitie, that rather it is the true roote of humilitie, of filiall reverence, of true piety, of patience in all conflicts & combats, of ardent praiers, of constancie vnder the crosse, and in the confession of the truth, and (lastly) of solid ioy in God: so that the consideration of this benefit is to them a spurre to incite them vnto a serious and continual exercise of thankfulness and good works, as appeareth by the testimonies of the Scripture, and by the examples of the Saints.

XIII.

Also when the assurance of perseverance begins to revie in them that are raised from some fall, it begets not in them a carelesnesse or neglect of piety, but rather a farre greater care heedfully to obserue the waies of the Lord, which are therefore prepar'd that walking therein they may retaine the certainty of their perseverance, for feare least abusing his fatherly kindnes, Gods favourable countenance (the contemplation whereof is sweeter to the faithful then life, and the privation more bitter then death) turne not againe from them, and so they fall into more grievous afflictions of minde.

XIIII.

And as it hath pleased God to beginne in vs by his Grace this his work, by the preaching of the Gospel; even so he preserves, continues, and accomplishes it, by the hearing, reading, exhortations, threatnings, and promises of the same Gospel, as also by the vse of the Sacraments.

XV.

This doctrine of the perseverance of the truly faithfull & holy, & of the certainty thereof, which God hath most abundantly revealed in his word, to the glory of his owne name, and to the consolation of godly soules, and which he imprints
in

3 I.

in the hearts of the faithful, is such; That the flesh truly comprehends it not, Satan hates it, the world laughes at it, the ignorant and hypocrits abuse it, and the erroneous fight against it: But yet so it is, That the Spouse of Iesus Christ hath alway most ardently loved it, and mainetained it constantly, as a treasure of inestimable value: which God also will see that it shall continue to doe, against whom no counsell nor force can prevaile. To which God alone the Father Sonne and holy Ghost be honour and glory forever and ever. *Amen.*

Rejection of Errours.

The true doctrine being thus expounded, the Synode rejecteth the errors of those.

I.

VWho teach, that the persenerance of the truly faithful, is not an effect of electio, or a gift of God purchased by the death of Iesus Christ; But that it is a condition of the new covenant, which man before his election and peremptory Iustification (as they call it) ought to accomplish by his owne free will. For the holy scripture testifieth, That it cometh from election, and that it is given the Elect by vertue of the death, resurrection, and intercession of Iesus Christ, Rom. 11. 7. *The Election hath obtained it, and the rest are hardened.* Again, Rom. 8. 31. 32. 33. 34. *He which spared not his own Son, but delivered him up for us all, how shall he not give us also all things with him? Who will bring in any accusation against the elect of God? It is God that iustifies, who shall condemne? It is Christ that is dead, and, that more is, which is raised againe, who also is at the right hand of God, and who himselfe maketh request for us. Who shall separate us from the love of Christ? Shall oppression, or anguish, or persecution, or famine, & nakednesse, or perill, or sword? Nay, in all these things we are more then conquerours by him that hath loved us, &c.*

II.

Who teach, that God indeed provides the faithful man of sufficient strength to persevere, and that he is ready to preserve it in him,

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him,

« him, if he doth his duty: Nevertheless that all things being put
 « which are necessary for perseverance in faith, and the which God
 « will employ for the preservation of it; It still dependeth on the free-
 « dome of mans will to persevere or not to persevere. For this sen-
 tence contains in it manifest Pelagianisme, and whiles it goes
 about to make men free, it makes them sacrilegious, contrary
 to the perpetuall consent of the doctrine of the Gospel, which
 takeh away from man all matter of boasting; and attributes
 the praise of this benefit to the divine grace alone: And con-
 trary to the Apostle testifying. 1. Cor. 1. 8. *That God also will*
establish us even untill the end, that we may bee unblameable in
the day of our Lord Iesus Christ.

III.

“ Who teach, that the truly faithfull & regenerate, not only may
 “ fall wholly & finally from iustifying faith, & from grace & sal-
 “ vation, but that oftentimes they doe indeed fall, & perish everla-
 stingly. For this opinion annulleth not only the grace of justi-
 fication and regeneration, but also the perpetuall preservati-
 on of Iesus Christ: Contrary to the expresse words of the
 Apostle S. Paul, Rom. 5. 9-10. *If Christ dyed for us then when*
we were but sinners, much rather then, being now iustified in his
blood, shall we be saved from the wrath by him: And contrary to
the Apostle S. Iohn, 1. Ioh. 3. 9. Whosoever is borne of God doth
no sin, For the seed of Him, remaineth in him, and he cannot sin,
because he is borne of God: Also contrary to the words of Ie-
sus Christ, Ioh. 10. 28. 29. And I give them eternal life, & they
shall never perish: Also none shall snatch them out of my hand;
my Father, who hath given them vnto me, is greater then all, &
no man is able to snatch them out of the hands of my Father.

IIII.

“ Who teach, That the truly faithfull and regenerate may sin
 “ the sin vnto death, that is to say, the sin against the holy Ghost.
 Forasmuch as the Apostle S. Iohn, chap. 5. of his first, after he
 had in the 16. and 17. verses, made mention of those, who sin
 vnto death, and forbidden to pray for them, presently addes
 in the 18. verse; *We know that whosoever is borne of God sinneth*
 not.

not, (to wit, this kinde of sin) But he that is borne of God keepeth himselfe, and the Evill one toucheth him not.

V.

Who teach, that in this life one can haue no certainty of perseverance for the time to come, without speciall revelation. For by this doctrine the faithfull are depriu'd of the most solide consolation, which they can haue during this life, & the doubtfulnesse and wavering opinions of the Romane Church are brought in againe. But the holy Scripture draweth every where this certainty, not from any speciall and extraordinary revelation; but from the proper markes of the children of God, and from his most sure promises: about all; the Apostle S. Paul, Rom. 8. 38. *No creature shall be able to separate vs from the loue of God, which hee hath shewed vs in Iesus Christ our Lord*, & 1. Ioh. 3. 24. *He which keepeth his commandments, abideth in him, and He in him: & hereby know we that he abideth in vs, to weet, by the spirit which he hath given vnto vs,*

VI.

Who teach, that the doctrine touching the certainty of perseverance & salvation is naturally & of it selfe a confusion of the flesh, and hurtfull to piety, good manners, prayers, and other holy exercises: but on the contrary, that it is a laudable thing to doubt. For such men declare that they are ignorant of the efficacy of diuine grace, and of the operation of the holy Spirit dwelling in the Elect, and contradict the Apostle S. Iohn, who in expresse words saith the quite contrary, 1. Ioh. 3. ver. 2 *dearely beloved we are now the children of God, but what wee shall bee doth not yet appeare: but we know that after that he shall haue appear'd, we shall be like vnto him, for we shall see him as he is.* Further more they are convinced by the examples of the Saints, as wel in the Old, as New Testament; who albeit they were assured of their perseverance & salvation, did notwithstanding continue the dayly vse of prayers and other exercises of pietie.

VII.

Who teach, that there is no difference betwene a temporall
E 2 faith,

cc *faith, and that which justifieth and saveth, save onely in conti-*
 cc *nuance.* For Iesus Christ himselfe; *Mat. 13. 20. Luk. 8. 15; and*
in the verses following, doth manifestly deserue three other
 differences betweene those that belieue for a time, and those
 that are truly faithfull, when he saith; that those first re-
 ceive the seed into stonie ground; these into good ground, or
 into a good heart: that those haue no root; these haue a firme
 root; that those beare no fruit; these bring forth their fruit in
 diuerse and sundry measures constantly and continually.

VIII.

cc Who teach, *That it is no absurdity, that the first regenerati-*
 cc *on being extinct, a man should be borne againe the second, yea of-*
 cc *ten times.* For by this doctrine, they denie the incorruptibili-
 ty of the seed of God, whereby we are borne againe; contrary
 to the testimony of the Apostle S. Peter. 1 Pet. 1. 23. *being*
borne a new not of corruptible seed, but of incorruptible.

IX.

cc Who teach, *that Iesus Christ prayed no where for the insal-*
 cc *lable perseverance of the faithfull, in faith.* For they contradict
 Iesus Christ himselfe, who saith, *Luk. 22. 32. I haue prayed for*
thee (Peter) that thy faith faile not. And the Gospel of S. Iohn,
 which witnesseth: *Ioh. 17. 11.* That Iesus Christ pray'd not
 onely for the Apostles, but also for all those that should be-
 lieue through their word: *Holy Father keepe them in thy name,*
and verse 15, I pray not that thou wouldest take them out of the
world, but that thou wouldest keepe them from euill.

FINIS.



